

Not only may this omission be noted, but there is language used which seems open to exception on the ground of possible misconstruction. "Good acts make good men : just acts just men : kind acts kind men : divine acts divine men : and there is *no other way* of becoming good, just, kind, divine, and there is no heaven for those who have not become these. For *these are heaven.*" No other way, the author says, than by *doing* good acts. And *these* are heaven. Is the mere doing of good acts, then, all that is required? Is this the teaching of Christianity? What does the history of the young man teach us who said, "All these have I kept from my youth up." He went away, and the Saviour did not call him back. Does not this passage appear to lend some countenance to salvation by works? If not it should have been more guardedly expressed. It is certainly open to that construction. No other way, says the author; but Christ calls Himself the way, and does not this mean the way to holiness, as well as the way to life.

Again, what are good acts spoken of? Are they such as men call good, or those that are so called by God? There is a vast difference. What men call the good acts of their beneficent fellow-creatures may be nothing more in God's sight than splendid sins. It is the motive of the act which stamps upon it its quality of good or bad. Any act done from a selfish motive or "to be seen of men;"—any act done from any other motive than the glory of God in Christ, however good it may be in the sight of man, is evil in the sight of God; and its repetition is making the man who does it worse instead of better. As it is written: "He may give all his goods to feed the poor, but if he have not charity, he is nothing." Hence the very same act as performed by two different persons may be good and bad respectively, according to the motive by which it was prompted. A cup of cold water given in the name of Christ is good. A cup given to draw off attention with a view to take away life is diabolical in the extreme.

There are other passages in the book open to criticism, but space does not permit us to go into detail. While we are willing to admit the divine possibilities in man, we do not see how they may be arrived at without the external help of divine aid. It is in this that we think the weakest point of Mr. Drummond's essay lies. "The man," he says, "who would enter John's heaven, no matter what faith he may profess, must be a real man."

A statement of this kind may possibly be explained away. But there are many who would say, it is a dangerous doctrine. St. Paul was careful to say, "yet not I, but Christ that liveth in me."

---

"AT HIS FEET." By Wayland Hoyt, D.D. D. D. Merrill & Co., New York and St. Paul. Copyrighted, 1892.

The character of this book is, as its title suggests, devotional. But we mark with great pleasure its spiritual tone and unselfish spirit. There is a